

# CHRISTIAN MESSENGER.

"HOW BEAUTIFUL UPON THE MOUNTAINS, ARE THE FEET OF HIM THAT BRINGETH GOOD TIDINGS, THAT PUBLISHETH PEACE."—Isa. lii, 7.

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## HALF A SERMON.

Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompense; he will come and save you.

Isa. xxxv, 4.

The most prominent features which we discover in the subject before us, are, The dissuasives to fear, the nature of God's vengeance and recompense, and the end to which they are directed. These points we shall endeavor to illustrate, in a cool and methodical manner.

1. Let us consider the nature of fear, and the impropriety of cherishing it.

Fear, properly speaking, is one of the most servile and oppressive affections or passions, of which human nature is susceptible. The venerable apostle established this fact, when he said, "Perfect love casteth out fear; because fear hath torment." There is no unmingled enjoyment in fear; but the greater its influence over the mind, the more intense will be the suffering. It is blasting and withering to every opening rose-bud of joy and delight. But the circumstances under which people are exercised with fear, are various, and require some attention. There may be a difference between apprehension, fear and dread.

Men apprehend evils which are possible; fear those which seem to be probable, and dread those which are certain and inevitable. But exposures to dangers and sufferings, whether imaginary or real, are attended with painful and tormenting fear. In some instances it produces premature death, even when there is no real danger; as was the case with the young Miss Rochester, of Bowling Green, (Ky.) of whom we have just had an account, who was so alarmed at the sight of a lad with a frightful mask or false face, on her way to school, as to die of fear or affright. Thousands of similar cases have occurred, among persons of various ages.

But when fear is enjoined, as it frequently is, in the scriptures, it must be understood in a qualified sense, as implying filial awe and reverence towards that Almighty Being whom it is our highest interest to serve, and who has the power rather than the disposition, to inflict injuries on his creatures. It is imposed as a means of suppressing crimes, and avoiding the natural consequences and final judgments which they occasion. And yet, it is in every instance, in some degree, tormenting to its possessor, and different from those noble and benevolent affections which we might cherish in our hearts.

When it is said, "The fear of the Lord is the beginning of wisdom," a sound and wholesome truth is advanced. It is the beginning of wisdom—not the end. Those who have made great proficiency in a true religious experience or education, "fear not," but are "strong" in love to God and man. They love the Lord with all their heart, and their neighbors as themselves. To those who are influenced by motives of love and holiness, fear would be worse than useless. Neither the son of God nor the holy angels in heaven, needed its restraining influence. Even righteous Noah would not have been moved with fear to prepare the Ark of a temporal salvation, had he known the whole counsel of God, and been actuated by supreme

love and adoration. The love of entire obedience to the great Moral Ruler, would have induced him to comply with the divine command, as a good appetite for food, *draws* us to the well spread table, without the concurrence of a fear of starvation.

But those "of a fearful heart," who are the particular subjects of exhortation and instruction, are such as have entertained erroneous views of the God of heaven and earth, and contemplate him in that frightful and awful character, which produces irrational and oppressive apprehensions of the nature of his vengeance and retributions. For reasons which we need not now assign, the great and glorious object of worship and obedience has been set forth in the ministry of most religions, in such a horrific character, as to make him, of all beings—old Lucifer not excepted—the most to be feared and dreaded.

Perhaps there is no class of men who have suffered so much themselves, and been the occasion of so much misery in others, from wrong apprehensions of Deity, as those who have ministered at the altar of religions. Conscious of their own ill-deserts, they have hoped to commend themselves, in some degree, to the clemency and favor of a capricious and revengeful sovereign, by exciting in the hearts of others, a double portion of the same fear, which has proved ineffectual in restraining their own evil propensities. Millions there are whose opportunities would seem to promise better things, who enjoy not a moment's tranquility, in contemplating that infinite and all-sustaining EXISTENCE, in whom we all live and move; and whose sweetest rest consists, in forgetting the source of their inquietude, or in admiring themselves as the favorites of partial benevolence and unequal grace. How many there now are in christendom, whose fearful hearts distrust the efficacy of the purest virtues in the sight of God. They regard them as an abomination before him, unless sanctified and seasoned with the sectarian notions of theologians.

But we proclaim to all such—ye are mistaken in the object of your dread. Contemplated as a being of power and knowledge only, the Creator would excite the most awful fear imaginable; but regarded as a benefactor and Father, he is to be supremely adored, loved and obeyed. His boundless benevolence co-operates and mingles with all the energies of his almighty power and wisdom, and imparts infinite loveableness and glory to his whole administration.

There is nothing which men have so much reason to dread, as the deceitfulness and corruption of their own hearts. "Let the wicked forsake his way, and the unrighteous man his thoughts, &c. &c.

2. The nature of God's vengeance should excite reverence and love, not dread.

Those who were commanded to "fear God," were not told to regard him with the pusillanimity of slaves, and servility of vassals, bowing before an omnipotent Tyrant. The only meaning which can be given to the requirement, consistently with the gospel, is, Reverence God, in such a manner, as to induce you to "keep his commandments." Even the vengeance of which we are speaking, is the *vengeance of God*, but not of cruel wicked men or demons. The nature of that exertion of almighty power and wisdom,

which is denominated "vengeance," is to be learned from the known character of Deity.—Words, when applied to Him, must be so defined as to harmonize with all the divine perfections. Nothing derogatory to the infinite excellence and glory of God, is to be presumed from the word *vengeance*. To him belongeth vengeance and recompense. David says, "O Lord God, to whom vengeance belongeth—show THYSELF." But he explains his meaning thus: "Thou wast a God that FORGAVEST them, though thou *tookest vengeance* of their inventions." Whatever severity is attributed to the dispensation of God in recompensing men for their iniquities, the *ultimate object is good*. It must be good, or Jehovah would deny himself, and contradict his own word. For it is said, "Behold, your God will come with vengeance; with a recompense he will come and save you." The sufferings which sinners endure are wisely designed to wean them from the commission of crimes. And to fear the consequences of sin is necessary when the love of virtue does not influence moral conduct. It is at best, a *negative virtue*, to restrain criminal propensities.—But could the eyes of the blind be opened, and the loveliness of celestial virtue and holiness be fully seen and realized, the soul would be influenced and directed in all its actions, by "perfect love." For,

"Sin is a monster of so frightful mein,  
As to be hated needs but to be seen"  
in its own native ugliness and deformity.

R. STREETER.

Original.

Whatever may be said in regard to the comparative worth and utility of the two great systems of Theology in the religious world, viz. Universalism and Partialism; and whatever may be the conjectures respecting their tendency in society, one truth is obvious, and it has often passed the ordeal of experimental demonstration. The fact to which I advert is this. The more we become acquainted with the pure doctrine of impartial grace, and with the attributes which it ascribes to the God, Creator, and Father of mankind, the greater are our peace, joy, and happiness. And on the other hand the more we yield to the natural influence of the gloomy dogmas of limitarianism, and the more steadily we contemplate the character that they attribute to the Deity, the greater are our disquietude, gloom, and misery.

The writer of this has recently become acquainted with a circumstance that has impressed the truth of the above remarks more indelibly upon his mind. The story is simply this. A youth of moral habits, possessing an amiable disposition, beloved not only by his parents, but by all that knew him, but who made no profession of religion, went out a few weeks since sailing, in company with another young man. Unacquainted with the management of a boat, they upset it, and were drowned.

The mother of the youth to which I have more particularly adverted is a member of a limitarian church. The doctrines of eternal torment, total depravity, time the only state of probation, and the absolute necessity of a mysterious conversion, to which she had subscribed, in connexion with the sudden loss of her below-

ed child, filled, as might be expected, her soul with awful apprehensions. A partialist, who, unacquainted with the "fountain of living waters," and consequently knowing of nothing to which he could point this unhappy mother for consolation but to broken cisterns that can hold no water, made in her presence, in substance, the following declaration. "It is a great affliction to loose friends even if they make a profession of religion; but Oh! if they do not, it is awful in the extreme."

I was invited to visit this house of affliction. I went. The father entertained such exalted views of the paternal character of God that he had no doubts in regard to the future happiness of his child. Not so with the mother. She grieved immoderately. Never before had I a clearer conviction of the entire inutility of partialism, and of the intrinsic worth of the gospel of impartial grace. Ah! thought I, could the doctrine of endless torment be made to prey upon the cold hearted sinner, my regret would be lessened; but no, the warm heart of the philanthropic mother, whose affections and sympathies ill qualify her for an attack so unnatural, is made to feel the most keenly its cruel shafts.

The reader can anticipate the theme upon which I entered. The glorious promises of God and his attributes as revealed in his holy word were urged. She listened with attention. She had tried, and tried in vain to find consolation in the doctrine of limitarianism. Her only hope could be, that that was *false* and Universalism *true*. After delivering my message I took my leave, with a desire in my heart that she might become immediately acquainted with the true character of her Father in heaven, and be at peace, thereby that good might come unto her.

Reader be candid. Thy own heart tells thee that partialism, of all sentiments, is the coldest message that can be carried to the house of mourning. It contains no peace for the afflicted—no balm for the disconsolate bosom. And it never did, nay, and it never can assuage the grief or check the falling tear of the fond mother, when called to follow to the grave a beloved child that was cut down in a moment, and that a misanthropic theology would pronounce an alien from the covenant of grace, and as out of the ark of safety. Limitarianism is totally unfit to live by, entirely comfortless in the time of affliction, and proffers no soft arm upon which to recline in the hour of death. Then never lead it thy aid either directly or indirectly. But assist in sustaining the cause of philanthropy.—The gospel of grace and love, is what angels rejoice in, saints pray for and moralists admire. In prosperity it gives a charm to the innocent amusements of life; and in adversity it sticketh closer than a brother. In health it smooths man's rougher passions; and in sickness offers an arm upon which to repose. And in the gloomy hour of death, I verily believe that it is the only principle, that can enable the departing spirit, without a sigh or a tear, to see the cord severed that binds its bark to this frail world, and launch away.

S. J. H.

Original.

## REPENTANCE.

The absolute necessity of repentance, for our present happiness at least, no real christian will deny, but many mistake the meaning of the word; and there are not a few who fancy if they at any time before their death become *sorry* for their sins, they will escape a just and adequate punishment, and never receive the reward of their deeds. No matter whether this sorrow originates from fear of punishment, or a sense of God's goodness, it is all the same to them. They can be sorry any time they think, and whenever they become so, they hope to escape punishment. They flatter themselves that

to repent and get religion is but the work of a moment, and though God has said he will by "no means clear the guilty," they expect to be cleared notwithstanding. But we tell all those who hope thus easily to escape the demerit of their crimes, that they will most assuredly be punished either here, or hereafter, according to their deeds; and also, that fear of hell does not produce genuine repentance, but the goodness of God alone; and that he who has sincerely repented will not only be sorry for his sins, but will reform his life. Genuine repentance, is genuine reformation, and it is impossible to have the one without the other. It is said that Universalist ministers do not preach repentance. This I think is not true. But it may be they do not preach it so frequently as they ought. Perhaps it is impossible to preach it too much. The sincere Universalist delights to hear the doctrine of repentance. He is wrapt in ecstacy when the zealous ambassador of Christ eloquently appeals to the grateful affections of his hearers, and exhorts them to repent and forsake their sins; when he fervently calls on his brethren to turn to God, and live the doctrine they profess; when in the language of Christ himself he says, "repent for the kingdom of heaven is at hand." It is then the preacher seems an angel pointing out our way to heaven, and the delighted hearer can well express his approval in the language of the prophet, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto zion, Thy God reigneth!" Repentance is a doctrine preached by Christ and his apostles; a doctrine the Universalist delights to hear, and a doctrine which Universalist preachers above all others can most successfully preach. Brethren, let us all endeavor to repent of our sins, and if we have done wrong, let us strive to do it no more. Then shall we be real Universalists and adorn the doctrine we profess. S. R. S.

Stamford, Conn.

## CIRCULAR LETTER.

To all of a like precious faith whithersoever scattered abroad, and especially to the societies and faithful brethren residing within its territorial limits, the Hudson River Association sendeth greetings of peace and Christian salutations.

Dear Brethren—Since by the good providence of God we have been permitted to meet again in annual convocation, we deem it our duty and exalted privilege to express our sincerest gratitude, for the riches of divine mercy, so bountifully shared and so happily displayed in the harmonious deliberations of our council, and acceptable administrations of the word of truth. The season was one of thrilling interest; and by the joyful intelligence, received from various parts we were encouraged to press forward in the great work assigned us to do. And earnestly would we beseech you, brethren, to be strong in the Lord, and persevere with untiring effort in the glorious cause of our Redeemer.

Many and pressing were the solicitations from different parts for preachers to dispense the words of life. The Macedonian cry is emphatically raised by the destitute societies within the limits of this Association. By some of our lay brethren the subject of circuit preaching was proposed to the council. No order however was taken upon it, for the plain reason that recommendatory resolutions were of little use.—We might flood the country with recommendations, and full of zeal, "resolve and re-resolve" in reference to establishing circuits; yet after all the principle question remains to be answered, *Where shall we find preachers?*

Deeply impressed with the importance of this subject, and the necessity of adopting some

measures to draw forth young men into the field of ministerial labors, the council passed a resolution, as will be perceived by reference to the minutes, recommending to the serious consideration of other similar bodies the establishment of a *Theological Seminary*. This plan, could it be immediately put in execution, it was confidently believed, would furnish such facilities for gaining the necessary acquisitions, as would induce young men, more readily and in greater numbers to enlist in the arduous warfare of the Christian ministry. After mature deliberation, the council was unanimous and decided in the opinion, that such an institution is imperiously called for by the present exigencies of our denomination.

The services of the sanctuary and addresses delivered before the council were of an interesting character. The statistical address, delivered by the standing Clerk, though highly interesting was, however, much less so than it would have been, if he had been able to collect and embody a greater amount of information. Though laudable exertions were made on his part, to procure the necessary information in relation to the state of societies within the territorial limits of this Association; yet unhappily these exertions were not properly reciprocated on the part of the different societies.—We beg leave therefore to call their attention again to this important subject. It is highly essential to the prosperity of our cause to know our own strength. The establishing of circuit preaching also—if such should ever be attempted—requires a definite statement of the wants and condition of each destitute society. We therefore earnestly recommend to societies destitute of ministerial labors, and brethren where no societies are organized, to forward account of their own condition for publication in the religious periodicals published within the limit of this Association. And we cherish the flattering hope that the fruit exhibited at the next annual session of this body will fully atone for remissness of the year that is past. Brethren, think of these things; and not only so but we beseech you to act, and act efficiently in this matter.

In conclusion, we commend you to God and the word of his grace, fervently praying that he may continue to bless you, and crown with abundant success your labors in promoting the cause of our common Savior.

By order.

R. O. WILLIAMS.

## CIRCULAR.

The "Washington Ohio Association" send greeting to all believers in the Covenant made with our fathers, and confirmed by an oath of Jehovah, well ordered in all things sure—To all believers in the one living and true God—and to all of every name to whom this letter may come. Grace, mercy and peace from God our Father and the Lord Jesus, be and abide with you and the whole Israel of God—

*Dearly and well beloved Brethren and Sisters*—Under the guidance of the good providence of our God, we have been permitted for the first time to meet in Association; the believers in the promises made to Abraham; from the East and from the West, from the North and from the South, and to sit down in the kingdom of "love, joy and peace in the holy spirit;" our hearts were gladdened by the good reports which were brought up from all the land. To the society with whom the Association met, it was truly a "feast of fat things;" they now had the pleasure of greeting on the right hand and on the left, hundreds who had come up to the help of the Lord, to the help of the Lord against the mighty. Eight societies were represented; ministering brethren were present. A very crowded and attentive audience, hung with rap-

ture and delight upon the preached word. Our very dear brethren who were called to the desk, spoke with power and with the demonstration of the spirit; and with the influence of the word of truth. It was a time, brethren, which we trust will long be remembered by this people. And many can truly say, 'it was good for us to be there'—how pleasant are thy tabernacles, O Lord of Hosts.' Permit us brethren to felicitate you on the rapid spread of the Gospel of the grace of God which bringeth salvation to a lost and benighted world; on the pleasing prospect of man's intellectual emancipation.

A few, very few years since, no one of a sane mind would dared to have risked his reputation by predicting that our eyes should behold in so short a time, from 600 to 800 devout and attentive listeners to that doctrine which was then every where spoken against. 'Verily, it is the Lord's doings, and is marvellous in our eyes.' The melting strains of God's illimitable love fell upon us like the dews of Hermon, when the Lord commanded the blessing even life forevermore. It has given the tone of moral and religious feeling in this section of the country a livelier and more extensive range; the virulent opposition we have been accustomed to meet is softened down. The onward and triumphant march of a world's salvation is unparalleled in the history of our country; truly our light is come and the glory of the Lord is risen upon us. Yet there is much land still to possess—therefore, indeed, there is much, very much for us as believers in the promises, and heirs of the new and better covenant to perform, and which for the furtherance of the great and glorious cause we have espoused, it is our duty to do.

Brethren, we would in the spirit of kindness, and with the feelings of brotherly love, set before you some of the causes which have a tendency to retard a growth in grace and a knowledge of the goodness of God our Saviour to a benighted and sin-sick world. They are not peculiar to any section of our country or to any class or sect of christians. One is a want of attention to the means requisite to obtain the labors of the heralds of the Gospel; are there not many professing the life sustaining doctrine of grace divine—yet who say practically, We cannot support it with the means God has placed in our hands, while at the same time they give of their substance to the support of what they openly avow as error? (he that is not with us is against us.) Thus the burthen is frequently thrown upon a few brethren; these things ought not so to be; faith without works is dead. Let us bear each others burthens and so fulfil the law of love. Among other hindrances to the good cause, is the forsaking to assemble ourselves together as the manner of some is; too often does the adversary have cause to rejoice at our lukewarmness. It frequently occurs that professors give the lie to their professions by absenting themselves from public worship, thereby making sad the hearts of the faithful, and causing a gloominess to pervade the house of public worship.

Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. Those things which ye have both learned, and received and heard and seen in Christ do; and the God of peace be with you. Amen.

Per order of the Association.

W.M. PITTS PUTNAM.

#### GENERAL CONVENTION.

This body met pursuant to adjournment, at the house of Hon. J. H. Harris, Strafford, Vt. on Tuesday evening, September 17, 1833; and

after uniting in prayer with Br. Thomas Whittemore, proceeded to organize the Council by choosing Br. Thomas Whittemore, Moderator, Br. Warren Skinner, Clerk, Br. Wm. S. Balch. Assistant Clerk.

Appointed Brs. John Moore, M. Coburn, and Joseph P. Atkinson, together with a Committee of the Universalist Society in Strafford, a Committee to arrange the public services of the present occasion.

Appointed Brs. John Moore, William Bell, and Josiah Gilman, a Committee on Fellowship and Ordination.

Adjourned to meet at 8 o'clock Wednesday morning, Prayer by Br. William S. Balch.

Wednesday morning, met according to adjournment, and opened the Council with prayer by Br. Isaac D. Williamson.

Appointed Brs. Whittemore, Moore, Durkee, and Spear, a Committee to confer with delegates from State Conventions on the subject of the Constitution of the General Convention.

Received through the standing Clerk, a communication from the "South Carolina Convention of Universalists," on the subject of the General Convention of the United States; which communication was referred to the above Committee.

Appointed Brs. John G. Adams, William S. Balch, and John Moore a Committee on the adjournment of this Convention.

Adjourned till Thursday morning, 8 o'clock. Prayer by Br. Jebiel Smith.

Thursday morning, met pursuant to adjournment. Prayer by Br. M. Coburn.

The Committee of Conference on the Constitution of this body reported a revised Constitution: which after free discussion and mature deliberation, was unanimously adopted.

The Committee on adjournment reported in favor of adjourning this Convention to meet at Albany, N. Y. on the Tuesday evening preceding the third Wednesday in September, 1834; which report was accepted.

Appointed Brs. Moore, Skinner, and Garfield a committee to nominate a brother to preach the Conventional Sermon at the next session; who reported in favor of inviting Br. Hosea Ballou, of Boston, Mass. to preach said sermon, and Br. Stephen R. Smith, of Clinton, of N. Y. as substitute in case of the failure of Br. Ballou.

Voted to accept the report: and that the standing Clerk notify said brethren of their appointment.

Voted that the standing Clerk be directed to forward a copy of the revised Constitution, together with the proceedings of this session to the Clerks of the several State Conventions now existing, or which may be organized previous to the next session of this body.

Voted that the Clerk prepare the minutes of this session, together with the revised Constitution and a Circular, for publication in the Universalist Watchman, with a request that they should be published in all the Universalist papers in the United States.

After uniting in devout thanksgiving and prayer to Almighty God with the Moderator, adjourned in accordance with the recommendation of the Committee.

THOS. WHITTEMORE, Moderator.  
Warren Skinner, { Clerks.  
William S. Balch, }

#### RELIGIOUS SERVICES.

Ev. S. J. Hillyer will preach the 3d Sunday in Oct. at Saugatuck, in the morning, at the school-house near Bishop's Factory, in Norwalk, in the afternoon, and at New-Canaan in the evening.

Br. Henry Roberts, of Rochester, will preach in Rondout, on the 2d Sunday in Nov. commencing at half past ten A. M. at Peekskill Tuesday evening 12th, and at Sing-Sing, Thursday evening 14th.

#### Editorial.

##### A NEW IDEA.

After the delivery of a certain discourse—during the recent session of the Rockingham (N. H.) Association, which I had the pleasure of attending, a prominent and zealous member of a neighboring Baptist Church, entered into conversation with one of the ministering brethren, in relation to parts of the sermon. Presently, the subject of the first transgression was introduced. On this point the Universalist stated, that Adam was *created either mortal or immortal*. The Baptist brother would not admit the *original* mortality of Adam; and, on being asked, whether, if our first parents had not sinned, they would ever have died?—he replied—"If they had not sinned, they would have been *immortal*—as long as they lived!"

The speedy adoption of this *new idea*, is recommended to those of our opposing brethren who contend for the *original* immortality of Adam. They might thus save themselves not a little trouble.—Whenever they do not feel free to allow, that *natural death is the effect of a mortal constitution*, they can assert that man was originally created immortal. And when they perceive that they have admitted the paradox of a *dead immortality*, they can say, as said the Baptist brother, that *Adam was immortal,—as long as he lived!*

A. C. T.

#### HUDSON RIVER ASSOCIATION.

We have this week given the Circular Letter of this body. In our last will be found the minutes of proceedings. By an examination of them it will be seen the Association has "earnestly recommended to sister Associations and to the New York State Convention, a serious consideration of the establishment of a Theological Seminary." From what has already passed from us on this subject, it may be expected we should remark on this part of their doings at length. But we do not feel inclined now thus to do. So long as they only *recommend*, we cannot so particularly object. *We*, also, would "recommend" to Universalists at large, "a serious consideration" of the subject, hoping, however, for a very different result, than the friends of this measure doubtless do. Should a disposition be exhibited, to "seriously" *act*, instead of "consider," enough will be known of our views to judge of the sorrow and regret we should experience in seeing brethren whom we have ever highly esteemed, and believed ready to sacrifice every thing on the altar of union & harmony, pressing measures which must be highly objectionable to a respectable portion of the denomination, and much endanger general harmony. We cannot believe they will do this. If however this time should ever come, in the language of the venerable and veritable "Dea. Caleb Comfort," we should in reality "feel like a pilgrim in a strange land"—that "briars and thorns" were in truth overspreading the "heritage of the Lord." We might indeed adopt his closing, but pathetic lamentation—"But I have done. I have wept and must continue to weep over the desolation that has come upon the land. I hear a voice saying unto me, arise and depart, for this is not your rest." \*

P.

#### ANECDOTE.

A committee from a Presbyterian Church recently erected in a certain part of Philadelphia, waited on a gentleman who resides in the neighborhood, and requested his patronage. He asked the price of pews—received the desired information, and then offered to buy a certain number of them, on the usual conditions, viz. he was to receive a fee simple, and the pews were to be drawn for. The committee expressed much gratitude for his kindness—but so soon as he told them that he wished the pews for the use of the *poor*, they refused to accept his offer. The reason they assigned was, that the location of pews for the poor in a central part of the Church, would injure the society!

"The rich and the poor meet together; the Lord is the maker of them all." Prov. xxii, 2. "The poor have the Gospel preached to them." Matt. xi, 5. "Whoso readeth, let him understand."

A. C. T.

A summary notice of the meeting of Conventions, Associations, &c. is crowded by.

## FANATICISM.

'Shadows, clouds and darkness' are its elements, and its food. It eschews the light and lives on mystery. The heart is its armory, and with the weapons of passion, it assails common sense, and monopolizes the government of the soul.

Enthusiasm is one of the strong principles of our nature. It develops itself earlier than any other. Indeed, it is the characteristic of childhood and of youth. It is linked with consoling, animating hope. It imparts to all the affections, a double tenderness, a double vigor. It diminishes difficulties, and magnifies the means of overcoming them. It adds fresh ardor to the fire of an ambitious bosom. But with all this enthusiasm has no connection with the mind, it is wholly with the heart. It would perish in the cold and elevated atmosphere of thought. Whenever it enkindles the feelings, the conceptions of the intellect become confused, and the judgment loses its control of the opinions and conduct. Enthusiasm is oftentimes blind, deaf, insensible to reason. It consults only its own erratic, and irregular, and inebriating impulses.

Thus constituted as the human character is, what mind, that has considered religious truth, can admit a momentary surprise at the existence of fanaticism? To the philosophic thinker, it would seem 'passing strange,' were not the evidences of its being and its power, as full and terrible as they are. It will not then appear extraordinary, that when a principle so strong and pervading as is enthusiasm, so ready at the call of whatever is glorious or beautiful, is awakened by the sublimity and sweetness of revelation, it is at once increased to fanaticism—that, thus increased and transformed, it disengages itself of every obstacle, which reason interposes to its chimeras and projects—that its vivid dreams of Heaven, inflame to quixotic efforts for human salvation—that its fearful visions of Hell call forth loud denunciations of the wrath to come; for how well calculated is the rule of religious faith to excite religious phrenzy. The sacred books, abound with poetical images, with strong descriptions of bliss and torment. Their writers were of a singular nation, which professed to receive direct communications from Heaven, and to have the habitation of God among them. They were not the drilled reasoners of the Sanhedrim—few were the pupils of a Gamaliel. Prophets and Apostles, they lived in austere devotion, frequently making the wilderness their home, and when they addressed the people, spoke on matters of national concernment, of government and of war, as well as upon topics of a more devotional and spiritual cast. Their efforts were often made upon spurting exigencies, in the face of opposition at home, and of hostilities abroad. Thus the figurative eloquence, the vehement assaults upon the heart, so frequent in the Scriptures. And while we see how eminently these are calculated to awaken enthusiasm, we discover a scene of fanaticism. The inspired and metaphorical writings are the standard of belief, but men do not discriminate between the illustrations of truth, and the truth those illustrations are intended to convey. They credulously adopt the letter, and blindly forget the spirit.

Fanaticism has been more exactly defined as 'wild and extravagant notions of religion.' I might add, notions which have no foundation in reason, or in those general principles, which fanatics admit, compose the moral stratum of divine truth. Fanaticism overstrains, and overcolours, and surrounds with a false light, every subject which it touches. It never surveys any thing with coolness. Forward it stumbles by the torch of imagination, trampling on the opinions of others, and supported by an artificial confidence in its own sentiments. How wofully

irreconcilable is its spirit with the Scripture it professes. The Scripture extends the Olive Branch of Peace; fanaticism brandishes anathemas in one hand, and with the other, would bar the gate of life. Like the sentinel, whose flaming sword waved on the boundaries of Eden, fanaticism would preclude the entrance of man to the Paradise above. She speaks of an inquisition, whose fires forever burn, whose racks forever torture, and whose doors are shut—forever. Instead of the filial confidence with which the Supreme Spirit should be viewed, fanaticism sees him only as the angry Jehovah, pavilioned amid the tempests and thunders of Sinai, the air blazing with the lightnings of his wrath, and trembling thousands crouching at the footstool of his throne. The Bible, so far from being regarded as an enlightening, elevating and entertaining volume, is ransacked for imagery to form a terrific portraiture of God's omnipotent wrath. Fear lifts her appalling trumpet to the conscience and the whisperings of mercy are drowned in its wild and furious uproar.

Such is fanaticism, a wide spread and threatening evil of these times.—*Rural Repository.*

## FREEDOM OF OPINION.

We copy the following spirited remarks from the "New York Free Press," edited and published by Wm. Hagadorn, Esq. We certainly think his "Quarantine Monitor" must have strangely underrated "freedom of opinion" to have supposed he could buy it at the low rate of "three dollars"—dog cheap; but then again, friend Hagadorn, you should reflect for a moment how many there are who would jump at such a trade, and this circumstance should go far in extenuation of his fault. P.

One of our subscribers who resides within the Quarantine Yard, at Tompkinsville, has sent us several verbal messages, couched in terms of unambiguous and unreserved dictation, relative to certain *opinions* which we have presumed ourselves at liberty to express in this paper. The gentleman who has thus honored us with his unasked-for and gratuitous attention, is too aged and respectable to provoke our resentment, and we should even have permitted his *first* essay upon our independence to pass without the least comment or animadversion, had he not betrayed a disposition to exhaust our patience by *repeated commands*, accompanied with *threats to punish our disobedience*—by withdrawing his patronage from our paper!! Fortunate are we that he did not threaten us with the weight of a silver-mounted cane or the contents of an eight-inch pistol with a mahogany stock and percussion lock. But as we are only menaced with the loss of a few York shillings per annum, we presume that, when this pecuniary chastisement shall have been fairly inflicted upon us, we may thereafter be indulged in the unrestricted and unawed exercise of the precious liberty of speech, which we shall certainly use freely and fearlessly, without compromising our own honor or commanding the officiousness of our quarantine monitor.

How ludicrous is the mistake of an individual who thus attempts to *bribe* an Editor, and change the course of a public journal—with *three dollars a year*! We almost think that if our principles had not forbade us the indulgence of an irascible temper, we should have paused whether to be mirthful or angry at this *low estimate* of our liberty of opinion. A similar attempt was once made upon the mental liberty of Benj. Franklin. One of his *patrons* threatened to withdraw his subscription unless Franklin would suppress his opinions or change his mode of expressing them. Franklin made no hasty reply, but invited his subscriber to dine with him next day, when said he, "I shall be ready to give you an answer." The subscriber attended—the dinner

was placed on the table—it consisted exclusively of a brown colored pudding, without sauce. Franklin commenced eating—the subscriber tasted, but could not eat the pudding. "Help yourself," said Franklin, "it is made of good oak saw-dust." "Saw-dust! saw-dust!" exclaimed his guest, "I cannot eat saw-dust." "Can you not?" rejoined Franklin. "well I can. It is a cheap diet—and while I am able to satisfy hunger with such a meal, you will not find me in the humor to accept a bribe or to traffic my liberty for gold."

## PROBATION AND EDUCATION.

The truth of the principle that the present life is a state of probation, and education to prepare for another, is confirmed by every thing which we see around us. It is the only Key, which can open to us the designs of Providence in the economy of human affairs, the only clue, which can guide us through that pathless wilderness, and the only plan on which this world could possibly have been formed, or on which the history of it can be comprehended or explained. It could never have been formed on a plan of happiness, because it is every where overspread with innumerable miseries: nor of misery, because it is interspersed with many enjoyments. It could not have been constituted for a scene of wisdom and virtue, because the history of mankind is little more than a detail of follies and wickedness: nor of vice, because that is no plan at all, being destructive of all existence, and consequently of its own. But on this system all that we here meet with, may be easily accounted for; for this mixture of happiness and misery, of virtue and vice, necessarily results from a state of probation and education; as probation implies trials, sufferings, and a capacity of offending, and education a propensity of chastisement for those offences.—*Soame Jenyns.*

I am straitened of the two, having a strong desire to depart and be with Christ, which is (*pollo mallo kreissen*) by much far better. [Phil. i, 23.]

This is the highest superlative which it is possible to form in any language. From what the apostle saith here, we may infer that he had no knowledge, nor expectation of a middle state of insensibility between death and the resurrection: For if he had known of any such state, he would have thought it better to live and promote the cause of Christ, and of religion, than by dying to fall into a state of absolute insensibility. Besides, how could he say that he had a desire to be with Christ, if he knew he was not to be with him till after the resurrection? See 2, Cor. v, 8, note; Rom. xiv, 9, note 2. The use of philosophy, it hath been said, is to teach men to die. But as Fielding has observed, one page of the gospel is more effectual for that purpose than volumes of philosophy. The assurance which the gospel gives us of another life, is, to a good mind, a support stronger than the stoical consolation drawn from the necessity of nature, the order of things, the emptiness of our enjoyments, the satiety which they occasion, and many other such topics, which, though they may arm the mind with a stubborn patience in bearing the thought of death, can never raise it to a fixed contempt thereof; much less can they make us consider it as a real good, and inspire us with the desire of dying; such as the apostle on this occasion strongly expressed.

Dr. Macknight

He who professes to be a disciple of Christ, brings reproach on himself, and on the religion of his Master, unless he be always ready to give a reason of the hope which is in him in the spirit of meekness and fear.

Did universal charity prevail, earth would be a heaven, and hell a fable.

## CHRISTIAN MESSENGER.

EDITED BY T. J. SAWYER AND P. PRICE, NEW-YORK,  
AND ABEL C. THOMAS, PHILADELPHIA.

SATURDAY, OCTOBER 12, 1833.

## BR. J. GREGORY,

Of Salisbury, N. Y. will preach at the Greenwich Church, to-morrow morning and evening, and at the Orchard-st. Church in the afternoon.

Many thanks we give our much respected sister "J. H. K." for her friendly epistle, with its accompaniments. It seems hardly necessary for us to repeat, what we have more than once intimated, that "apologies," for the "trouble" she is fearful of inflicting upon us, are needless. We are always gratified in the receipt of her favors, and doubly so when they are communicated in the warmest terms of kindness and encouragement. And we know that our readers will be no less gratified to recognize her productions in our columns, than we are to place them there.

She is an industrious writer, and one trait we notice with pleasure—her contributions are not confined to one particular channel. Many of our periodicals are favored with them. We like this. It manifests a commendable zeal, and partakes of the impartiality of that glorious faith which she has espoused and proclaims so ardently.

There is something gratifying, beyond measure, in the view of warm hearted, feeling woman breaking the barriers of early impressions and prejudices, and standing out to the world the uncompromising advocate of sentiments which, (though they are despised and rejected of men,) are alone consistent with the attributes of Deity, or creditable to the head and heart of man.

A most zealous and worthy ministering brother has many times remarked in our hearing, that of all religious views, Universalism alone was congenial with the benevolence of the female heart. We believe it. Endless suffering, under any and every modification, cannot yield one moment's joy or consolation. The female heart, untrammelled with prejudice, can know no separation from the objects of its affection. It will not stop short of the final ingathering—the restoration of all created intelligences to the one true fold, and consequent happiness. We know that many "devout and honorable" females array themselves stoutly against the doctrine of grace and salvation to all. Through the naturally confiding disposition of woman, they have early submitted themselves to the guidance and direction of artful, intemperate fanatics, who have not left the opportunity unimproved, of moulding them to their liking. But even with these, in seasons of meditation, nature will conquer. Their active sympathy and benevolence will triumph over the cold and callous creeds of the world, and we see them pleading for suffering humanity in that unaffected and all powerful language of nature, illy according with their professed doctrines. But where the veil is once, and effectually removed from before them, and they look abroad understandingly upon the boundless ocean of God's benevolence and mercy, then it is they appear in their own native loveliness and simplicity, fulfilling the office for which heaven seems to have designed them—a ministering angel through the devious journey of life.

We all can form some estimate of the strength of female affection—we have mothers, or sisters, or friends, and when we see them pleading in behalf of a world of sufferers, proclaiming "good tidings" and "publishing peace," we cannot but recognize and

admire the beautiful harmony and congeniality of their *practice* with the very principles of their nature. When, however, they are presented us as the advocates of the implacable wrath and vengeance of Deity, how great the contrast. We cannot look upon woman as the advocate of ceaseless torture for the great proportion of mankind, but with indefinable feelings of sorrow and regret. There is a chilling sensation in the very reflection. It seems as though nature in some of her wild erratic gambols had taxed her powers to the utmost in presenting us a perfect anomaly. But we are wandering from our first object. The reader, as also our fair correspondent, will pardon us.

We rejoice equally with herself "that the good cause is rapidly gaining around her," and we are confident, were all the world to the contrary, she at least would not "withhold a sincere amen." We are also alike pleased in the happiness she enjoyed on her journey home. We must claim the fulfillment of her suggestion in relation to "Recollections among the Highlands." We almost envy her that portion of her journey. Nature is in truth an all-powerful preacher of the impartial grace of heaven. And all who have the least particle of poetry in their formation, cannot but feel its influences in circumstances like those to which our correspondent refers. We hope, therefore, she will "poetize a little about it," even should it fix the impression more firmly in the mind, rather than produce forgetfulness.

We give below one of her present articles, "The Young Dreamer," we propose reserving for the first No. of our *third* volume, unless she will allow us to look for some of the "effusions" before alluded to. The sentiment contained in the one we now present, is worthy of all consideration, and the touching appeal to our hopes and wishes for future existence and happiness, we should think would meet a joyful affirmative response in every bosom. P.

## EXTEMPORE LINES,

Composed on hearing a friend say that he "was quite happy in the belief of the soul's annihilation at death, and wished not for a future state of existence."

"Quite happy," dos't thou say?  
And can thy eyes survey  
Unshrinkingly the grave,  
From whence no arm can save  
The choicer ones of thy heart?  
Oh, is it bliss to part,  
And know that we can meet no more  
When life's tempestuous day is o'er;  
From all we love to sever,  
And say "Farewell forever?"  
One lingering look to cast  
And feel it is the last;  
Then turn us to our gloomy home  
And stray thro' each deserted room,  
List'ning for those sweet tones, which must  
Be ever silent in the dust?  
Say, is there happiness  
In such a scene as this?  
Cousin, thou dreamest not  
How bitter were thy lot,  
Did'st thou but fully know  
That all would end below.  
Thy spirit's chosen, stands  
By thee with folded hands;  
She, who with star-like truth,  
Has clung to thee thro' all thy wayward youth.  
Oh, soon her gentle voice will fail,  
The hand of death her cheek will pale,  
Her life will give its last fond kiss,  
And thou wilt wake to wretchedness.  
Thy heart will yearn for sympathy

And naught but death will answer thee:

"The loathsome earth-worm now  
Creeps o'er her faded brow,  
And I, perchance, shall keep  
Thy lost in everlasting sleep."

And he thy only son,  
Whose race is just begun,  
Who sits upon thy knee,  
Laughing in merry glee—  
Soon, soon the spoiler's hand,  
May clasp the icy band  
Around his matchless form,

And, like a flow'ret in the rushing storm,  
He will bow down to earth.  
But she, thy child of later birth,  
Thy lisping babe, with soft blue eyes,  
Fair as a flower of Paradise,  
Thy best-beloved—she may live on  
When all thy other hopes are gone.  
Her song will soothe thy many cares;  
Her hand smooth down thy silver hairs;  
But just as every doating thought  
Is fixed on her, the change is wrought.  
Her eye forgets its tender light,  
Her spirit leaves its temple bright—  
The ice is in her breast,  
And she is laid beside the rest.

Oh! then, when all is lost,  
And thou art tempest toss'd;  
When o'er thy weary sight  
Descent the shades of night,  
When thou hast swallowed all  
The worm-wood and the gall,  
Tell me, would not thy soul rejoice,  
If to thy ear a "still small voice"  
Whispered, "those ties shall be renewed"  
Beyond the reach of sorrow's flood—  
Renewed again and never broken,  
Where farewell words no more are spoken.  
It would! it would! Upon thy knee  
Thy Savior's name breathe reverently.  
This is no dream, or if it be,  
'Twill melt into reality.

That voice speaks every where—  
"Each mourning" soul my dwelling place shall share:

J. H. K.

## LETTERS TO THE REV. DR. BROWN-LEE--NO. XX.

Rev. and Dear Sir—

In your *fourth* Lecture, to which I now proceed, you lay down and endeavor to establish the proposition that,

"The punishment of the wicked is not disciplinary but most strictly PUNISHMENT."

If I understand your language, you mean to assert, that the punishment of the wicked under the divine government, is the result of simple and unqualified REVENGE. A sentiment so revolting ought not to be advanced without the most ample proof. You have therefore, presented what no doubt you deem such. I shall briefly examine the several arguments you offer; as this proposition if sustained, would prove fatal, not only to Universalism, but to Christianity in every form, inasmuch as it would transform our heavenly Father into a monster.

"1. Conscience," you tell us, "when enlightened and awakened, furnishes powerful testimony, [that punishment is not disciplinary.] \* \* \* \* Conscience originally was the voice of God within the soul, and although man is now ignorant and depraved, yet when God enlightens and awakens, conscience will speak, and the sinner trembles. What does he fear? not

salutary discipline, but the anger of an offended God!"

In connexion with the preceding you made an "appeal to death-bed scenes," many of which you yourself had witnessed, which we are told was "irresistible." You alluded to Voltaire, Hume, and Paine, and finally related an anecdote, (just as true, doubtless, as any of the one thousand and one stereotyped fictions on the same subject, so prevalent in our day,) of a Universalist converted in Philadelphia, who exclaimed "God be merciful to me a sinner—there is a hell; I know there is, or there ought to be, for such a hardened sinner as I am!" Beautiful, convincing argument! A miserable deluded wretch, on the very confines of despair, fears or fancies there is a hell. But what is infinitely more astonishing is that a learned and popular divine eagerly seizes upon the fact to prove, not that men are sometimes deluded and sometimes insane, but that *punishment is not disciplinary*, and consequently that there must be such a hell as the poor man's imagination had conceived!

But let us look at your argument in another point of view. Conscience you tell us when enlightened and awakened, furnishes powerful proof that punishment is not disciplinary. What is it, sir, that awakens and enlightens conscience? Doubtless the word of God, for that alone has power to enlighten on this subject. It is plain, then, that the word of God must make every disclosure that can be made in truth, relative to the existence of hell. Conscience unenlightened by the Bible knows no more of such a place, or punishment, than it does of the heathen fictions. Why, then, I ask in the name of reason, do you not go to the Bible, and prove from that the existence of hell, and the *vindictive* character of the divine punishments? Why thus assume the very point in debate? Only prove, sir, from the word of God, that punishment is not disciplinary, and it will be of little importance, whether conscience bears testimony to it or not.

"2. Reason, and the universal sentiment of mankind respecting punishment." In all past ages and among all nations, the principle has been recognized, that crime merits punishment. (Who ever doubted it?) The penal sanctions of the civil law are of two classes. The one, modified by the benevolence of the age assumes the character of salutary discipline, but this is not in conformity either with the letter or the primary design of the law. \* \* \* As to the other class of the penalties of the law—capital punishments—it cannot be pretended that these are designed for the good of the victim. The example is disciplinary on society, but not to the criminal."

To me this argument is utterly unsound. In the first place, it is not allowable to reason, as you have done, from human governments to the divine. Because *revenge* often mingles in the former, we are not justified in concluding it must in the latter. In human governments we often see tyranny and injustice. But no one can pretend that they exist in the government of God. The truth is human governments are imperfect and shortsighted. With the purest and most benevolent intentions both of legislators and judges, the innocent sometimes suffer, and the guilty often escape their just punishment, or are punished unjustly. Such governments of course furnish no parallel to the all-perfect government of God. But bad as human governments are, you almost acknowledge them better than that of God. For you confess that "one class of penal sanctions, modified by the *benevolence* of the age, assume the character of salutary discipline." Whence, let me ask, arises this bene-

volence of which you speak? Surely from nothing but the light and love diffused by the Bible—from man's yielding at last in some small degree to that exhortation which says, 'Be ye followers, *imitators*, of God as dear children.' It is from the *universal benevolence of God*, as a drop from the boundless ocean, comes this increasing benevolence of the age. And the time, I trust, is not far distant when the vindictive and sanguinary penalties yet remaining on human statute books shall be blotted out forever, and benevolence thus triumph over the fell spirit of revenge.

But this is not all. You are constrained to acknowledge that although "capital punishments are not designed for the good of the victim," they yet have a benevolent object—"the example is disciplinary on society." But even this benevolent object is not contemplated in the infliction of endless punishment? No, sir, I challenge you to show one single good, which can result to any being in the universe, from such a punishment! It cannot be necessary either to God's happiness or government. The saints in heaven cannot be benefited by its example. And to the wicked it must be nothing less than an endless and hopeless curse. Yet we are called upon to believe in such punishment, because, (oh, shame, where is thy blush,) human governments sometimes punish without designing to benefit the punished! Were I, Dr. Brownlee, to ascribe such a character to you, as you ascribe to God, I should answer for my calumny in a court of justice.

"3. The nature of penalty and of punishment and the distinction between them." \* \* \* The divine law must necessarily have a penalty attached to it, proportioned to the reward secured by obedience. The penalty must, therefore, be infinite either in degree or duration, and the propriety of this, or the force of this argument, is apparent from the fact that God spared not his own Son. The sufferings of Jesus Christ constituted an atonement infinite in its nature, and exhibits to every christian the fact that the penalty of God's law is infinite punishment."

Here are several very pretty assumptions, which it is infinitely more easy to make than to prove. It is assumed that "the reward secured by obedience" to the divine law, is *infinite*. This you may believe, if you can. But you will be kind enough to prove it before you claim my credence. Again it is assumed that Christ's sufferings constitute "an atonement *infinite* in its nature!" Will Dr. Brownlee inform me wether the *infinite* nature, the Godhead, in Jesus Christ suffered? If so, I can believe those sufferings constituted an *infinite* atonement. Besides, I would suggest for your consideration, whether, if the divine law has an *infinite penalty*, you could not most easily have shown it by a direct reference to the law, as given to man in the Bible. Did you wish to prove that the penalty of the law against murder was death by hanging, would you not refer at once to the express words of the statute book? Why not adopt the same method here? You wish to show that the penalty of the divine law is "*infinite punishment*." But how can you show it only by an appeal to the divine statute book? The truth is, sir, and your argument shows you are aware of it, *you cannot lay your finger on the law which has such a penalty attached to it*. You dare not trust yourself in one single reference to the word of God. But that there is such a penalty must be made out from considerations altogether foreign to the subject; and among the rest, from the assumed fact that Christ made an infinite atonement. It might be well, sir, for you in the first place to show that an infinite atonement was necessary, that is, that *sin was infinite, and the penalty of God's law infi-*

*nite.* When you have done this, by a direct appeal to the only authority, the express declarations of the divine oracles you will have accomplished your task, and not before.

"4. The nature of the sin for which men who live under the gospel dispensation, will be punished in the future state," [proves that punishment is *not disciplinary*.] \* \* \* \* God has graciously provided a righteousness, which, being received by faith, secures the salvation of the sinner, and has declared that whosoever believeth not shall be damned. The rejection of the only Savior places them in the same condition of guilt as if no Savior had died. Hence they must suffer until they give a satisfaction equal to that required of Christ and given by him. This must be, else God is *partial*."

Here is another list of sheer assumptions without one particle of proof. You assume that Christ saves men from the just punishment of their sins. I ask for proof. You assume that those who do not believe on Christ in this life shall be damned in the future. I ask for proof. You seem also to assume that Christ died for *all men*, and assert that "the sacred influences of the Holy spirit are promised even unto the chief of sinners." This is rank Arminianism, which you have repeatedly denied. In your first Lecture you said "The general expression used in reference to the atonement must be understood in a limited sense, and made to harmonize with the terms *some, many*," &c. Now as if you had forgotten Calvinism, and your creed, you tell us that "the rejection of the only Savior places men in the same condition as if no Savior had died." One of two things I think you must acknowledge, either that Christ actually died for all, and consequently men are guilty for not believing a *truth*, or else that he died only for "*some, many*," and that those for whom he did not die "shall be damned" eternally, for not believing a notorious *falsehood*, that is, for not believing on Christ as their Lord and Savior! Adopt which conclusion you please.

"5. The impossibility and absurdity of supposing, that pain of body or distress of mind can produce a good principle in man or awaken spiritual life in him," [proves that punishment is *not disciplinary*.] \* \* \* \* The tortures of the Inquisition never induced men to receive the dogmas of the Roman Church as truth, or to love and revere its institutions. In Rev. chap. xvi, it is three times said that when God inflicted punishment on the impenitent, "*they blasphemed the God of heaven because of their pains*."

You should be reminded here that in this same discourse you insisted on Prov. xxiii, 14, "Thou shalt beat him with the rod, and shalt deliver his soul from hell," as proving that corporal inflictions even of the *rod* in the hand of an *earthly father* would save souls from hell, a state of future and eternal misery! But under the influence of a very treacherous memory, you now disclaim upon the *impossibility and absurdity* of supposing that pain of body, or distress of mind can produce a good principle in man, or awaken spiritual life in him!—Whether your comparison between the just punishments of a righteous and merciful God, and the tortures of the Inquisition, does not deserve the name *blasphemous*, your own conscience may decide. Were I to draw a parallel between your parental inflictions upon your own children, and the greatest cruelties that men or devils ever committed or conceived, a fathers heart might feel the injury, and mantle your cheek with shame for the infinitely greater wrong you have done to God. What you say of the passages in Rev. is true but should be accompanied with one comment. The writ

when he affirmed that "they blasphemed the God of heaven because of their pains" added, "and they repented not to give him [God] glory;" as if it was something singular, and worthy of observation.—St. Paul informs us very plainly of the object of divine punishments. See Heb. xii. It is "for our profit that we might be partakers of his holiness."

Two or three arguments more, still remain which I must reserve for my next.

Meanwhile I am Respectfully yours, &c.

T. J. SAWYER.

Rev. W. C. BROWNLEE. D. D.

#### THE CHRISTIAN INTELLIGENCER AND THE 213 QUESTIONS, AGAIN.

In the Christian Intelligencer of the 5th inst (Saturday last,) we find an article in relation to the "213 Questions," called forth by the appeal of Br. Thomas. It is ever regarded the bounden duty of publishers, when the opinions and declarations of individuals are assailed through their columns, to furnish the accused with the animadversions.—This the accused have a right, (by custom, at least,) to expect. But this right the editors of the Christian Intelligencer have not seen fit to award to ourselves. The fact, however, that the senior editor of the Messenger, (Br. Sawyer,) sometime since ~~had~~ subscribed and paid for the Intelligencer in advance, on their refusing to exchange, (which paper is left at his dwelling,) may be regarded by them as a sufficient excuse for not sending one to the office. Be this as it may, we can hardly yield our claim on them, through principles of common courtesy, if nothing more; particularly as the expense of one single number of their paper could not have made a heavy draft on the funds of their establishment.

The article in question appears in the Intelligencer, as a communication, over the signature "Standfast," though the writer expressly acknowledges himself the author of the public editorial pledge—talks largely of the authority he exercised in the whole business—that he "would not consent to make the Intelligencer a medium of scattering so much poison," &c. and, as if to cap the climax of absurdity, still labors hard to remove the whole responsibility from the editorial columns, to his own individual shoulders, and that, too, in the capacity of an anonymous writer for the Christian Intelligencer!!! We very much regret that the editors of the Christian Intelligencer have so far sacrificed their dignity as conductors of a prominent religious paper, as to suffer such a farce as this to be enacted in their columns. Do they suppose community blind to such palpable management and injustice? We could hardly conceive of a more perfect verification of the saying, "whom he will destroy, he first makes mad."

However, as the burthen of the article concerns Br. Thomas more especially, we shall not now review it. And we only take this notice of it to certify to our Dutch friends, [we must be cautious how we call them brethren, as the reader will see in due time] that they will not be neglected, although Br. T. is too far removed from us to give that speedy attention which might be desired. We have forwarded a copy to Philadelphia and shall wait a more particular examination from him, when we shall give the whole in connexion to our readers, with such remarks as may be deemed necessary on so much of it as relates more particularly to ourselves. We shall probably be able to give the whole next week.

We have only one remark more at this time. Were it our own concern wholly, we could not know "Standfast" at all, in a controversy with the editors of the Christian Intelligencer! If he is the writer of the public pledge, he is now altogether out of his element. He should never vacate the editorial chair, to figure over an anonymous signature. It does not look well for him to appear in borrowed armor. Let him put on the breast-plate of RIGHT-eousness and he may be sure of an open field and honorable treatment.

P.

#### PROCRASTINATION.

I intend shortly to write a sermon on this subject. Procrastination has recently been my besetting sin, and I think I can speak *feelingly* on the causes and effects of it.

On my return from a journey to the east, I was fully determined to write and publish an account thereof.

Four weeks have elapsed, and I have not yet carried my determination into effect. "Procrastination is the thief of time." I am not wont to be robbed in this manner, and if I can only manage to "redeem the time," I shall silence the voice (by satisfying the demands) of a certain scrupulous gentleman called Conscience. He has hinted to me that I have not given a statement of a recent journey to parts of New-Jersey—during which some matters of general interest transpired; and that in this particular, no less than in the former, procrastination has pilfered what cannot be recalled—viz. time.

Lest this list of offences should be increased, I will append to this article a brief notice of a recent visit to

#### EASTON and ALLENTOWN, PA.

EASTON. In this beautiful, enterprising and prosperous borough, Universalism was first proclaimed three years ago, by the writer hereof. At that time, as many as four or five persons (if I recollect aright) were considerably acquainted with the doctrine. Believers soon multiplied, notwithstanding the opposition that was immediately raised against the sentiment. In Feb. 1831, I visited the place again—delivered three discourses, and held a public controversy. Of the result it does not become me to speak. Two years ago, the Philadelphia Association met in Easton. Occasionally a ministering brother has broken to them the bread of life. Liberality of feeling and sentiment is fast gaining ground.—About thirty copies of the Christian Messenger, besides a few copies of other papers, are taken in the place. The formation of a Universalist Society is in contemplation. On the evening of September 30, the Court House was filled with devout listeners to the Everlasting Gospel. On Tuesday evening, October 1, the congregation was little diminished, notwithstanding the heavy rain. On this occasion, an opponent arose, and offered some objections to the doctrine. The old story of the sheep and goats was introduced, &c. &c. About 20 minutes passed in discussion, and the opposing brother sat down. He was evidently ignorant of the doctrine he came to oppose.

In speaking of this circumstance, after the services of the evening were concluded and the people dismissed, a gentleman remarked to me, that the opposing brother's manner of procedure put him in mind of an anecdote.

A certain schoolmaster, famed for his aptness in figures, had a puzzling question put to him. It was on this wise: One of his employers, an honest old farmer, had been to market with a load of wheat.—He had taken such a number of bushels, and he had received so much money. How much did he receive for each bushel of wheat?—The school-master got slate and pencil—tried the sum in various ways, but could not make it out. He declared it was "the hardest sum he had ever had set." He worked at it for some hours, and at length gave it up, with the following explanation of the cause of the difficulty: "Where I come from, we raise corn and rye, but no wheat. If the sum was only about something else besides WHEAT, I could make it out directly!"

I said above that liberality of feeling and sentiment is fast gaining ground in Easton. A prominent member of one of the churches, (which was about settling a minister) declared that he would not vote for the settlement of any man as their minister, if he had a "piece of brimstone even that big," at the same time pointing to the first joint of his thumb. Indeed, liberality of sentiment, and especially Universalism, is working its way silently, but effectually, in all that region of country. May the truth run and be glorified.

ALLENTOWN. This is the county town of Lehigh county—beautifully located near the junction of the Lehigh and Jordon. The Philadelphia Association met at this place October 2, and continued in session two days. Nine sermons were preached—one of them in the market-house to a numerous congregation—and the rest in the large hall of Mr. Ruhe's Hotel. They were preached, literally, on the banks of Jordon. About two years ago, a discourse was delivered in Allentown, (which was the first) by Br. Fisk. We have reason to believe that the meeting of our Association (the minutes of which we shall publish next week) has been productive of much good. The next session will be held in York, Pa. 86 miles west of Philadelphia.

Allentown is the place where (it was said) two

large black snakes appeared on the sounding board of Mr. Yeager's pulpit. I asked him if the story was true. He said it was not—but allowed that something like a snake, about 4 inches in length, crept from a hole in the wall, remained awhile on the sounding board, and then returned.

A. C. T.

In the proceedings of the Hudson River Association there is one item, (No. 9, touching some anonymous communications) which we much regret to see, couched in the terms it is. However pure may have been the motives which prompted it, to us it looks bad on paper, and its direct tendency is to wound the feelings of *as worthy and indefatigable a brother*, (and we feel fully warranted in saying it) *as the connexion affords*. We see not the necessity or propriety of instructing the committee on discipline to find out the name of the writer, "if possible." He was well known to the editors of the Inquirer, and went out under their sanction, and we think we shall not be disputed when we say that the friend or friends of the resolution were well satisfied themselves, if they did not know *positively*, who he was. The proper course therefore, and the only just one, for the association, was, if charges had been preferred, to *first ascertain their TRUTH OR FALSETY*, and not thus couple it with a direct vote of censure. It is a novel principle in jurisprudence to *condemn a person (even in effect,)* and then *try him*. Brethren, these things ought not so to be. Let us "avoid even the appearance of evil."

P.

#### MISSION TO THE SOUTH.

Br. L. F. W. Andrews, for the last year pastor of the Calowhill-st. Church Philadelphia, is about starting on a tour to the south. His intention is to visit North and South Carolina, Georgia, Alabama, &c. We most heartily commend Br. Andrews to the kind attention and confidence of our friends wherever he may chance to journey, as a worthy and zealous Brother; and so far as "we laymen" can judge, a "workman that needeth not to be ashamed." Hereafter, he requests letters and papers, to be addressed at Augusta, Ga.

P.

#### THE EXTRA SHEET.

Friends in the city, or country, will continue to call at the office for supplies of Br. Thomas' Appeal. We keep the *form* standing, and are striking them off as fast as our other work will permit.

P.

#### THIRD VOLUME.

Two numbers more complete the present volume of the Messenger. May we look for a speedy and united effort of Patrons to enable us to open the 3d volume with a handsome increase of subscribers? We have assurances of assistance from several able writers, and doubt not we shall be able to much enhance the interest of the forthcoming vol. It is becoming somewhat fashionable to offer Premiums for subscribers, but we frankly acknowledge our inability to do more than what we have ever proffered to responsible agents (10 per cent.) We should be rejoiced were our establishment in a situation to justify more than this, and when it will furnish us our own support we may begin to talk about awarding premiums.

We shall send the first number of vol. 3 to all of our present subscribers, (except such as we discontinue, for arrearages,) and shall consider them subscribers for the 3d vol. unless the paper is immediately returned with their name and residence on the margin, directed "Christian Messenger, Printer, New-York."

#### MARRIED.

On the evening of the 5th inst. by the Rev. T. J. Sawyer, Mr. George W. Jarvis and Miss Harriette Vandeurse, all of this city.

In Norwalk, on Monday 7th inst. by Rev. Robert Smith, Mr. Charles L. White and Miss Sarah Mallery, both of Norwalk.

## GOING TO SEA.

Hark!—hear ye the signal?—  
The breezes are steady,  
The anchor is weighing,  
And we must be ready:—  
Farewell, my dear mother,  
I fear thou'll be lonely,  
But oh! do not sorrow—  
I'll think of thee only.

And dread not the danger,  
Though I'm on the billow;  
I know my kind Savior  
Will watch o'er my pillow;  
The sea own'd his sceptre,  
When its path he was treading,  
The winds and the waters  
Grew calm at his bidding.

We'll trust him, we'll trust him,  
We'll pray and he'll hear us;  
On land or on water  
Alike he'll be near us:  
Let this song bear to him  
Our heart's fond devotion—  
And under his guidance  
I'll launch on the ocean.

Ladies' Magazine.

'A sweet and soothing influence breathes around  
The dwellings of the dead.'

Blackwood's Magazine.

I have strolled for hours together among the tombs and graves of the country church yard, entertaining myself with reading the inscriptions to the memory of deceased mortality.—Often have I sauntered along its lonesome and almost forsaken foot-paths, numbering the receptacles of departed beings; and scanning and examining those that by the harsh hand of time, had become nearly illegible. Many times too, have I in the gay and sunny days of my childhood rambled over its consecrated ground in light and frivolous mirth and playfulness, without reflecting upon the sacredness of the place, or without regarding it with that reverence and awe to which it has a claim.

The quietness and stillness which reign in and around a country burial ground, conspire to render it a beautiful and lovely retreat from the bustle of the day, or the business of the world. The feelings which it inspires in, and the effect which it produces on the visitor, may be said to be not beneath the dignity of human beings to entertain.

But I am somewhat surprised at the fact, that the generality of those who reside in its immediate vicinity neither avail themselves of the privileges of visiting it, nor so much as entertain a desire to do so. On the contrary, I have known some who were so superstitious that they would, after sunset, shun the road that lay along its walls. And whose fear arose, merely from the glimpse of the ignis fatuus, peculiar to such places; a simple bone or other substance, in a state of phosphorescence; or some idle tale, inspiring dread and unmanly fear, respecting it.

But great as the fear is with which the church yard may be regarded by some, I cannot but view it in a much more pleasing light, and regard it with much less prejudice and abject fear. I can indulge within its bourne in those elevated and sublime sentiments concerning human nature that I cannot indulge in without. I can see more clearly and satisfactorily the design of Deity in ushering us into life. I can partly draw aside the curtain that veils our existence, and obtain a glimpse of the imbecility of human nature. And I can behold the slumbering places of hundreds of my fellow mortals, who have 'passed through the dark valley of the shadow of death.' And I have often whispered, 'Peace to your immortal spirits, ye departed ones.' Many a time has the newly made grave attracted me

to its side, when musing among the moss covered stones, and time-worn sods, that mark and cover the dust of our early fathers and primeval settlers. Here, have I thought, is another frail, helpless mortal consigned to the same common fate that millions have before been heir to. The catalogue of mortality is swelled with one name more. And I, perhaps, ere many days or even hours will have passed, shall share the fate of these around me and become a tenant of the verdant mound. For such is the destiny of man. Life, apparently, is but for a day, and when this is extinct the unexamined and infinite day eternity appears. And we can see in the graves of the church yard, the medium through which all are ushered into that world, respecting which, so little is known, or ever will be known, until that God, who 'is love,' shall be pleased to disrobe us of our mortal covering and transport us thither.—*Universalist.*

## BE INDUSTRIOS.

Nature instructs you to be active. The brook runs busily over the pebbles and never stays.—The streams hasten to join the large river, and the river to meet the sea. There is work going on too in Nature's secret cells, which you do not see. Countless seeds are quickening into life, and striking their roots downward. Presently the plant bursts from the earth—it puts forth its tender leaves and its young blossoms,—the flowers in every variety of color and fragrance are spread around, drinking the dew and rejoicing in the sunbeam. The grain appears like a soft, green mantle over the field of the laborer, it puts forth "first the blade—then the ear—then the ripe corn in the ear." The vine reaches out his tendril like hands, and takes hold of some prop, whereon to hang its clusters. The trees are busy in perfecting their fruit for man. The spider throws her glittering thread from shrub to shrub, and runs to and fro on the bridge of her own building. The snail journeys along with his house upon his back.—The silk worm spins, that we may be covered delicately, and folds itself up in its conelike chamber, to slumber awhile, and to come forth with wings. The bee labors to prepare food for herself, and a banquet for us. The ant provident for winter, lays up its store. The birds sing among the branches, as if their tuneful hearts were full of praise. The young lamb gambols by the side of its mother. The duck leads her brood to the water, and the shining fish glides along its depths. The hen provides for her chickens and gathers them under her wings. The kittens frisk about in their graceful gladness, and the house-dog does the bidding of his master. We may gather a lesson of industry from these inferior creatures. All, with different voices, seem to call on us to be active, they seem to tell us that it is good to obey the commands of the Creator. My children, if you would be contented and cheerful, be always well employed. An idle child is fretful and unhappy, and in the way of temptation, and in danger of doing wrong. The wise and good employ their time diligently and usefully. If you begin early to do so, and constantly persevere, you will also become wise and good.—*How to be Happy.*

## "MY NATIVE LAND."

"Lives there a man with soul so dead  
As never to himself has said,  
This is my own, my native land."

The Chronicle quotes the above beautiful lines, containing the most elevated sentiments of patriotism, and applies it to justify that sectional principle which treats as foreigners the citizens of our sister States. Such an application is the parent of disunion. What is our

"Native Land?" Is it the domicil of our fathers the Town, the Village, or City, the places in which we were born? Shall the citizens of Delaware only be allowed to call Delaware their "Native Land?" Is the native land of Pennsylvania bounded by the limits of the State? No! 'My own, my native land' is 'our country, our whole country, and nothing but our country.' It is the land consecrated by the blood of patriots poured out upon the battle fields of the Revolution, from Massachusetts to Georgia. It is the land for which Warren Montgomery, and Mercer died, and Washington, Green, and Lincoln fought. It is the land of free institutions and union, extended as far as the banner of stars and stripes wave upon the land. Hallowed indeed are the places of our birth—they awaken the pleasing recollections of childhood, but they should never degenerate into a clanish illiberality, which narrows the love of country to a single spot. Our "native land" is the Union—without the Union we should blush to own our "native land." Let it never be said that within the boundaries of this Republic,

"Land intersected by a  
Narrow frith, abhor each other—mountains  
Interposed make enemies of nations,  
Which had else like kindred drops been mingled  
into one."—  
Penn. Int.

## AN EVIL EYE.

"Is thine eye evil, because I am good?"

This was an evil indeed. Those laborers who had agreed for a penny a day, were dissatisfied, and murmured at their employer, but because his goodness bestowed the same on those who had wrought but one hour. If we are correct in the observation, which we have made, regarding the spirit of opposition to the divine goodness, which is equally distributed to all mankind, the same evil eye is constantly employed in looking up arguments to show that it is not right for God to bestow the same favors on all men, as are expected by those, who are persuaded that they are more righteous than their neighbors. There are many who profess a great deal of piety, much vital religion, an uncommon zeal for the cause of truth, who offer many prayers and thanksgivings to the Father of mercies for his favors, that cannot bear to be told that their neighbors are the objects of the divine favor equally with them.

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